Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT ?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

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RELIGIOUS INTELLIGENCE.

From the Monthly Repository we take the following account of the Waldenses. It is unfinished. The remaining part will be given on the arrival of the next number of this work.

Journal of a Residence of ten weeks amongst the Waldenses, Oct. to Dec. 1826. *By G. Kenrick.*

Venice, March, 1827.

In a wild romantic situation at the foot of the Cottian Alps, in Piedmont, under the government of the Catholic Kings of Sardinia, exist at this day a small body of men who profess to have received Christianity from the hands of the apostles themselves, and to have preserved it uncorrupted from father to son to the present time, without ever having submitted to the usurpations, or imbibed any of the errors, of the Church of Rome, or having needed to take any part in that REFORMATION which agitated Europe from one end to the other. There is no record existing of the first planting of Christianity in the valleys of Piedmont, but there are abundant testimonies to its having been firmly rooted and in a flourishing state early in the fourth century *all over Italy*, which included the whole country on the other side of the Alps. Ambrose, Bishop of Milan, A. D. 376, declares that the injunction of celibacy on the clergy, (which was one of the earliest innovations of the Church of Rome,) was not received or obeyed in the *remote mountainous* places under his jurisdiction; by which he must, in all probability, have intended the most distant part of the adjacent country of Piedmont, at the western extremity, of which are the remote and mountainous glens and vales which conferred on the inhabitants the appropriate name of Valdesi or Vallenses. It appears highly probable that the disciples of Christ, driven from the South of Italy by the persecutions of Nero and succeeding emperors, would take refuge among the rocks and caverns of the north; and there is no place in Italy, or perhaps in Europe, so peculiarly calculated by nature for affording them a safe and undisturbed asylum. The early writers of the Romish communion, who have directly attacked the doctrine of the Waldenses, do not bring the charges of novelty and innovation against them, but make it a subject of bitter complaint and a reason for exterminating them, that "there have always been heretics in the valleys." Reynerus, the Inquisitor, A. D. 1250, complains of them that "they are the most pernicious because the most ancient of all heretics, some representing them as the followers of Leon in the time of Constantine, and others representing them as having taken their rise in the days of the apostles themselves." Claude de Seyssel, Catholic Bishop of Turin, in the year 1500, professes himself unacquainted with their origin, but observes, "there must be some cogent reasons for the existence of this sect of Waldenses for *so many centuries*." M. Aur. Rorenco was directed by the Propaganda at Turin to inquire into the origin of this sect, in his "Historical Memoirs," published in 1645, and in his "Narrative," published in 1632; and he declares, in the latter, that "nothing certain could be known respecting the first entrance of heresy into the valleys;" and in the former, that "the heresy of the *eighth* century continued there the whole of the *ninth* and *tenth*." By the heresy which prevailed in the valleys in the eighth century, Rorenco intends, no doubt, the opposition made to the introduction of image-worship by the Christians of the north of Italy at that period, who sent for Claude, then in Spain, and well known for his zeal against the corruptions of the Church, to be their Archbishop at Turin, A. D. 826. Of his diocese, the valleys formed a part. The Monk Belvidere, sent by the Pope into the valleys in 1630, writes of them, "*hanno sempre e da ogni tempo avuto heretici*"—"they have from all times and always had heretics."

But whatever obscurity may hang over the earliest history of this people, previously to the year 1100, from that period they are fortunately their own historians in the manuscript compositions of their pastors, or *Barbes* as they were called, deposited in the University library of Geneva and that of Cambridge, by Sir Thomas Morland, Ambassador at Turin, from the Protector Oliver, in 1655. They are writen in that Patois of the Italian, which is still, with some alterations, the language of the common people, and display great talent in combating the doctrines of the Romish Church, and great piety in enforcing the grand moral precepts of Christianity. Amongst them are a Catechism, dated 1120, a Confession of Faith of the same period, and the *noble lesson*, one of the most curious monuments which any age presents. It is a poem of considerable length, (intended, probably, to be sung or chaunted in their assemblies,) in which, four hundred years before the reformation, the great principles for which the reformers wrote and labored and bled are embodied, and the doctrines of auricular confession, indulgences, absolution and image-worship are exposed. The authenticity of this singular production has never been called in question, and the date is embodied in the poem itself, in which it is said, "there are now *a thousand one hundred years* complete, since it was written that we are in the last times." The name of the people for whose use it was composed is contained in the following sentence: "If there be found any man who will love God and fear Jesus Christ, who will not speak evil, nor blaspheme, nor lie, nor commit adultery, nor kill, nor steal, nor revenge himself of his enemies, *Illi dison quel es Vaudes e degne de murir*,"—"they say he is a Waldensian, and worthy of death." It has been supposed by many persons that Peter Valdo of Lyons, who began to propagate the doctrines of reform in the year 1175, was the founder of the sect of Waldenses. But the passage just quoted, together with the absence of all proof that Valdo ever visited or made disciples in the valleys, and the testimonies of their early opponents to the high antiquity and unknown origin of this sect, are sufficient to shew that this supposition is unfounded. In the thirteenth and fourteenth centuries the advocates of reform multiplied in France and Piedmont beyond all calculation, and, flying from persecution, extended their doctrines into every part of Europe, under various names, chiefly taken from those of their most celebrated preachers, Petrobruysians, Arnaudists, Eperonites, Lollards, from Peter Lollard, a celebrated Waldensian Barbe, who preached in England, and *Vollons* or *Wallloons* in Holland, a corruption of the term Vallenses or Waldenses. But the name by which they were most generally known was that of Waldenses, in French Vaudois, Vaud in old French, signifying valley, the name of the sect or religion being taken from the place in which the doctrine flourished or originated, just as *Moravian* is employed to denote a follower of the doctrines first taught in Moravia.

The little Church of Christians in the valleys may be considered as the mother of the other Protestant Churches. Their Barbes travelled all over Europe to preach and confirm their disciples, and kept a sort of college for the education of ministers in a grotto or in the open air, whither the youth resorted to them for instruction from the most distant places previously to the reformation.

The sufferings of this people on account of their religion have, indeed, shewn that they were regarded as the most formidable, as they were the oldest enemies which a corrupted Church had to encounter. The tortures inflicted upon them are too shocking to be related, and too horrible to be believed, were they not authenticated beyond the possibility of doubt. Eleven persecutions are enumerated by their historians as having been endured by them previously to the year 1686, when they were for a time completely exterminated from their country. But under the command of the celebrated Arnaud they returned again three years after, and, animated by the love of their native land and the religion they had exercised in it, performed prodigies of valor, and, in defiance of the combined armies of the Pope and the Duke of Savoy, re-entered and kept possession of their ancient abodes. All modern travellers who have visited them agree in representing their pastors as the most laborious and self-denying, and their hearers as the most religious, simple-hearted and amiable people in Europe. Vide Leger's Histoire des Vaudois, 1669; Brez's ditto, 1794; Gilly's Narrative, 1824.

Such were the people whom I determined on visiting, partly from my state of health, which rendered relaxation necessary, and partly from curiosity to ascertain the two following points: 1, Does the real character of the modern Waldenses correspond with that of their virtuous and constant ancestors? And 2, On what religious principles and views is such distinguished excellence founded? Solely with a view to the amusement of a few intimate friends, I noted down every thing remarkable I heard or saw. It having since been suggested that my journal might interest others besides my particular friends, I now transcribe it for insertion in the Monthly Repository, should it be deemed of sufficient interest.

[To be continued.]

DOCTRINAL.

UNITARIANS AND TRINITARIANS.

In our last we gave an account of a letter addressed by a Unitarian of Charleston, S. C. to the editor of the Charleston Observer. We now continue our extract from the same.

'The second insinuation in the above quoted obnoxious proposition is, that Unitarians and Trinitarians worship a different Deity. Not so much so as you perhaps imagine; certainly not so much so, as to raise the enormous breach between them for which you contend, or to prevent them from occasionally worshipping together, could they but amicably adopt a concerted exclusion of such expressions from their prayers, as involve a difference in their metaphysical opinions. The truth is, that the *Deity* whom we worship, is the same; but *our conceptions* only of that Deity are, on some points, different. The Persians worshipped the sun. Some of them might have believed him to be a *globe*, and others, a thin round *plate* of fire. Yet it was the same effluence of *effects* and *attributes* which would draw them all to kneel before the morning glories of his throne. If, indeed, in their united prayers, one party would obstinately persist in addressing the great luminary as a *plate*, and that often for the purpose of annoying and excluding those, who, in their hearts, believed him to be a *globe*, I acknowledge, they would derive no comfort from the attempt to pray together; and they would better part in peace. Yet still, how futile would be the charge coming from either party, that the other did not worship the sun! And so it is with us Christians. There are certainly some *grand common points*, (and do, sir, I solemnly beseech you, for the sake of truth and charity, weigh this consideration with a kind attention in your mind) I say, there are some grand common points in the nature and character of Jehovah, to which both you, and we, if sincere, do homage, and which tend to unite the two denominations together, much more than our verbal theological differences tend to separate us. *We* worship our Invisible Creator, Preserver, and Benefactor, whom, however, we confess to be entirely incomprehensible. And do not *you*? We worship the God and Father of our Lord Jesus Christ. And do not you? We worship a Being of all *possible* perfections. How can you do more? We pray to the Being to whom our Saviour prayed. And do not you! Tell us, how can we be in the wrong, if we yield the adorations of our hearts to that Being, whom Jesus, in the only form of prayer which he ever prescribed, designates by the title of *Our Father*. Even allowing that there are three persons in the Godhead, yet Christ has commanded us to worship and to pray to the *First Person* alone. Accordingly, nothing is so common, in entering even Trinitarian places of worship, as to hear the minister addressing the Deity by the title of "Our Heavenly Father." The zeal, the piety, the real goodness of heart, displayed among so many of your denomination, would occasionally attract many an Unitarian to your folds, were they not mournfully repelled by the studied effort to introduce forms of address in your prayers, which you yourself demonstrate that you do not think essential, by your so often waiving them and substituting others which seem to be entirely inconsistent with them. Even as it is, I can, for my own part, cordially join in ninety-nine hundredths of every prayer which I hear in Trinitarian churches. And much more can *you* join in *all* those which are uttered by Unitarians, since we never introduce doctrinal points in our prayers. Do not then, sir, make matters worse than they are, nor unnecessarily magnify and exaggerate the differences between us. I regret that there should be any; but because there are some, it is no reason why you should cast aside all discrimination, and rush at once into this violent language of exclusiveness and hyperbole.

'But I come now to the most extraordinary part of your article. The Christian, you say, "derives his name from worshipping Christ as God." Let me ask your authority for this astounding, and I will venture to say, *novel* definition. You utter it with as much ease, as if your readers and opponents were perfectly well acquainted with it, and as if they would acknowledge it as quickly as an axiom in mathematics. But let us examine your pretensions to truth and accuracy on this point. Your grounds for so defining a Christian must either rest upon *etymology*, or upon *scripture*. By either of these tests, you will be found wanting, and so you must abandon at once your daring and unauthorized invention.

'First, does the *etymology* of the word Christian warrant your definition? In no relation whatever. The word *Christ*, from which it is derived, signifies one who is *anointed*. So far from its implying original and independent *divinity*, it implies directly the contrary. It was given to Jesus, to signify that all requisite power, and wisdom, and other gifts of the spirit of God were poured out upon him to constitute him the *Messiah*, in like manner as the sacred oil was anciently poured out upon monarchs, to consecrate them for their high functions.* If you can demonstrate by any fair and legitimate criticism that it implies his divinity more nearly than this, I will pledge myself to renounce the name of Christian. But until you do this, I hope you will be willing to adopt the analogy warranted by the use of all nations and ages and denominations, and grant that those who profess to follow Christ as their religious teacher and guide are entitled to the appellation of Christian. On grounds of mere etymology, it would be just as proper for you to say, that Mahometans derive their name from believing in the divinity of Mahomet, as Christians do theirs from believing in the divinity of Christ.

'But I have higher grounds than mere etymology on which to confront you successfully. Fortunately, the *Scripture* furnishes materials on which to settle this very question to the perfect satisfaction of every candid and unprejudiced reader.

'The disciples," says St. Luke in the Book of Acts, ch. xi. verse 26, "were first called *Christians* at Antioch. Allusion is here made, I presume you will allow, to those disciples who were converted by the first preaching of the apostles. Now what kind of belief was required of these converts? The Book of Acts is our only authority on this point. And I think you will perceive, by the most cursory glance at the preaching of the apostles as there recorded, that its general strain, so far from savoring, in the slightest degree, of what, in modern times, is peculiarly called orthodox, was of a character precisely the reverse, and exhibited all the simplicity of the Unitarian creed. In Peter's address to the hundred and twenty, (ch. i.) he urged the propriety of choosing a new Apostle in the place of Judas *to be a witness of Christ's resurrection*. But not a word is said respecting any witness of his personal divinity. In the same Apostle's address on the day of Pentecost, to the devout men of every nation who dwelt at Jerusalem, and on which occasion he acquired about three thousand converts to the new religion, one would have supposed that the doctrine of the Trinity, if it be, as you maintain, the basis of the Gospel, would, if ever, have then been formally and solemnly promulgated, explained, and inculcated. But directly the contrary took place. "*Ye men of Israel*," says Peter, "*Hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs which God did by him in the midst of you.*" And again, "*This Jesus has God raised up.*" And again, "*Repent and be baptized every one of you in the name of Jesus Christ.*" It was such principles, sir, that converted the three thousand Pentecost converts, and for adhering principally to the same at the present day are Unitarians presumptuously excluded from the privilege of the Christian name. In the next chapter, v. 22, in addressing a numerous concourse of people, he thus describes the Saviour: "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, of your brethren, *like unto me*." When Philip converted the eunuch, and made a *Christian* of him, the only creed he imposed upon him was, "I believe that Jesus Christ is the Son of God," Acts viii. v. 37. When Cornelius, and many others were made *Christians*, the strain of Peter's discourse on the occasion was, how God *anointed* Jesus of Nazareth with the Holy Ghost and with power; how he *raised him up* from the dead; how he *ordained* him to be Judge, &c. ch. x. These are all pure principles of Unitarian Christianity; and I entreat you seriously and candidly to consider, whether the contemplation of them ought not to induce you to modify the harsh decision you have presumed to pronounce against so large a body of your fellow-believers.'

*Consult Scheleusner's Lexicon of the New-Testament under the words *Christianos* and *Christos*.

LIBERAL PREACHER.

The first number of the Liberal Preacher has been announced as published. The following is the preface attached to the first number.

'It it believed that the greater portion of the American public are acquainted with Unitarian Christianity chiefly, if not solely, through the medium of prejudice. Its adherents have been denounced; its tendencies, its books, its teachers, stigmatised as poisonous, ruinous, disorganizing, infidel, undermining revelation, and trampling upon the cross, injurious to society and fatal to the soul. Of those who might be willing, if respectfully invited, to judge for themselves, many, from their situation want the opportunity. The Liberal Preacher will supply all with the means of hearing. It in effect throws open the doors of our temples of worship, even to the most distant. A voice from our pulpit may reach to every fireside. If it utters not the words of truth and faith and seriousness, breathes no right spirit, and conveys no glad tidings and saving influences to the hungry and perishing soul, let it speak no more.

'The Liberal Preacher, while it would exert a proper influence on the present age, looks still further. Future generations may survey the present era of the Christian church with a calmer interest. Existing controversies will then be tested by their merits, and party names and distinctions will be estimated by the *memorials* left behind them. Sermons written in the course of professional duty, whether to unfold a truth, or to expose an error,—to root the latter from the understanding, and to plant the former in the heart,—are perhaps the best commentaries on tenets. The argument that convinces, and the eloquence that thrills now, will not lose strength or pathos by time. Let the Liberal Preacher exhibit a specimen of the pulpit labors, doctrinal and practical, of Unitarian ministers, and the name which they bear will descend to after times as clear from the reproaches now cast upon it, as triumphant over the prejudice that gives them utterance, or haply the errors and the spirit that cherish it.'

If you desire peace, love truth, seek piety, and hate hypocrisy, lay by all those things called *articles of faith*, and *canons* of the *church*, that are not to be found in *express terms* in *Scripture*, or so plainly authorised *by* Scripture, as may, with ease, be discerned by every honest and conscientious person.

MISCELLANY.

The public mind is awakened in a very encouraging degree to the dreadful evils of intemperance. A noble stand has been taken, in various parts of the country, against those customs which lead on step by step to the fatal habit. Among the public addresses on the subject, there is no one, perhaps, adapted to produce a more decided effect than that delivered by Charles Sprague, Esq. before the Massachusetts Society for suppressing Intemperance. We have alluded to this address, on a former occasion. We now give our readers (as there are probably many who have not seen it) a few paragraphs from the first part of the address.

'The spectacle before us is indeed appalling. The victims of intemperance are wasting around us in frightful numbers. Neither sex, nor age, nor rank, nor talent, is unsubdued by the subtle destroyer. Man falls away from his glorious destiny, and woman is degraded from her angel station; the young bow their faces in the beauty of their promise, the mature are arrested in the pride of their usefulness, and the white locks of the old seek the tomb in disgrace; the rich are overcome in their splendid mansions, the poor in their dreary hovels; the arm of labor is paralyzed, the light of learning is extinguished; genius is struck down in his eagle career; and the holy functions of piety are defiled in the dust.

'Friends—we may not sit in silence, while this devastation is going on. We have a duty to perform; and what we would do effectually, we must do unitedly. It is time for us to speak:—the ear that would be deaf to the kind whisper of individual remonstrance, must hear the congregated voices of an alarmed community. Above all, it is time for us to act:—the sin that shrouds itself in the broad mantle of custom, custom must expose and destroy. A vast proportion of the cases of confirmed intemperance may be traced, not so much to any innate depravedness, as to the crafty workings of the unreproved usages of society; and we, who continue to follow these usages, even while we laugh at them, are ourselves more or less chargeable with the evils we lament over, and are bound to exert our efforts for the alleviation of them. I say, our efforts—not merely those which are exhausted in assembling to hear admonitory addresses, too often only criticised and forgotten—in showering abroad tracts, "that seem to pass off like a thick flight of snow, leaving no trace of their passage, and disappearing where they fall:"—these things, certainly, are not to be left undone, but if we would have them of any avail, something more must be done also. Least of all, can we rely on the unassisted arm of authority. We may invoke the laws, but we may as well invoke the dead. Laws can only operate when the mischief is done. Prevention is what we want—remedy utterly loses its character. Indeed, though we very properly punish the thief and the murderer, for crimes against which we all set our faces, with what consistency can we punish the drunkard for an offence to which our own daily practices naturally lead him? We do all *but* the deed, ourselves—we tread on the borders of the forbidden ground, and then angrily cry out for justice on him who goes one step further. "*Enforce the laws!*" exclaims some virtuously indignant citizen, as he beholds the *low-born* drunkard shaming the fair face of day—"*enforce the laws*"—and with these words on his lips, he coolly arranges the evening club, from the carousiugs of which, if he retires unexposed, it is because the shades of night do more for him than his own prudence. "*Suppress drinking houses and Soda establishments*"—cries the anxious father, who shudders lest his son may drink there of the waters of death, which however he is not at all afraid to press upon his friends at home. "*Why does not government impose a tax on domestic spirits?*" is the inquiry of one who sits at his loaded table, boasting of the age of his foreign liquors, and recounting the various voyages that have rendered them so exquisite. Truly, there is a little absurdity in these things. Besides, we *may* fine and imprison a poor wretch, now and then, for intoxication, but it will go only a little way to reduce the evil—it will not teach him temperance. We *may* lessen the number of dram-shops that pour forth their steams of abomination from every hole and corner—but we all know that many a man becomes a drunkard before he sets his foot within one—it will not teach *him* temperance. We *may* call upon our rulers to lay heavy duties on imported and domestic liquors—but should they even be courageous enough to do so, it would only tempt the importer to become a smuggler, and instruct the distiller to outwit the exciseman—perhaps it might put money into the public treasury—*but it would not teach men temperance.* No! we must go beyond all this—we must first minister to ourselves. Before we revive old laws, we must abolish old customs. Before we appeal to the government, we must prove our sincerity by becoming our own legislators. The law we need is that which must speak in the unwritten majesty of Public Opinion. The people's virtue must enact it, and the people's practice must be its enforcement.'

A Sober Calculation.

The young man, who earns from six to eight, or ten dollars per week, and spends but three or four in boarding, and what besides is necessary for comfort and convenience, may lay up from one to two hundred dollars yearly towards setting up in business for himself at a proper time. If the capital required be not large, in three or four years he may calculate upon being a master instead of a journeyman. This is one view, obvious to be sure, but not the less important.

Another view is, and one which too often presents itself—that if a young man, instead of thus laying up the chief part of his wages, spends it all, or nearly, in idle Sunday excursions and frivolous evening balls—or billiard playing—or card playing—or any other vicious or imprudent pursuit—he may calculate upon remaining a journeyman for life; and if not brought, through evil communications, to the state prison or the gallows, will in all probability terminate his mortal career in some poor house, unknown, unpitied, and despised. This is another view, equally obvious as the last; and yet how often are both of them lost sight of, to the ruin of youth.

To lure to the one, let the other be kept sight of.—But from every vicious course, youth will find no surer protection than religion. If they seek and find that, all temporal safety and prosperity will follow, and eternal happiness be the glorious issue. Piety is the parent of every virtue—impiety of every vice. *The Antidote.*

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JULY 14, 1827.

Theological School Cambridge. The Examination of the School took place yesterday. It being the day of the week on which we put our paper to press, we were deprived of the privilege of giving, this week, an account of the performances. We are, however, happy in being able to say generally, that the Institution is in a flourishing condition, and that the prospect of addition to the school at the approaching commencement, is very encouraging.

It is a pleasing consideration that so many young gentlemen are entering this profession. The demand for able, devoted ministers, is, at the present time very great. Very many societies where Unitarian ministers are wanted, are destitute, and must continue so for some time, or be supplied by orthodox preachers. Besides the old settlements there are numerous places in the west where unitarian ministers are wanted, and would soon be established, could they be obtained.

The establishment of Scholarships, at the school at Cambridge, by the contributions of churches, of which we have understood there are already some examples,—will provide the means by which young men in straitened circumstances may devote themselves to the profession without the hindrances and embarassments usually attendant on poverty. To this description of young men we are often indebted for our most devoted and apostolic ministers.

Revivals. "We think too" says Dr. Beecher, in his address at the laying of the corner stone of the Orthodox Church, at the corner of Ash and Washington Streets, "We think that revivals of religion are the work of God's spirit, and the seal which heaven sets to the doctrines we preach."

We think, too, that "revivals of religion," by which we mean the revival of practical goodness as well as of religious feelings, are the work of God's spirit, and we rejoice to believe that such revivals are extensively going on in most of the Unitarian Churches.

What sort of revivals Dr. Beecher takes as his standard, we know not. There is a great variety in the character of orthodox revivals. Some of the revivals are acknowledged, even by Dr. Beecher himself, to have some symptoms of being under some other than a divine influence.

But how are these revivals "the seal which Heaven sets to the doctrines" which the orthodox preach, when they *differ* in the doctrines they preach? Let us take the doctrine of atonement, which is considered one of leading importance. Is it Dr. Murdock's doctrine of atonement that is sealed by revivals—or is it Mr. Stuart's? Is it the atonement advocated by the Christian Spectator—or is it that which Dr. Dana sets up as alone entitled to the divine seal? It is of some importance, to those who would avail themselves of the use of this test of truth, to know of which of these different doctrines of atonement revivals are the seal, and we think Dr. Beecher can do no less as an honest teacher of the way of truth, than to resolve this difficulty, for his hearers.

"We expect," continues Dr. Beecher, "that evangelical sentiments and civil liberty, which have always been inseparable, will pervade our land," &c.

We are to understand by this, that civil liberty can exist nowhere but where the predominant religion is *evangelical*, or which, with Dr. Beecher, is a synonymous term,—*Orthodox.*

We have, ourselves, been accustomed to view this subject in quite a different light.

The principles of *civil* and *religious* liberty are, beyond doubt, most intimately related, and are all in accordance with the true spirit and principles of the gospel. But it does not follow, hence, that they are in accordance with orthodox principles, or more congenial with them. On the other hand, we hold, that the true principles of mental freedom, are, in the highest degree, inimical to Orthodox principles, and that whenever the mind is delivered from the bondage of previous impressions, and asserts the right of private judgment and free inquiry, which are the true principles of Christian-liberty, the narrow and exclusive doctrines of Orthodoxy are abandoned as untenable, and inconsistent with real liberty. It is this circumstance, which, in connexion with our sense of the falsehood of orthodox doctrines, convinces us that they can never become and remain the permanent and prevailing doctrines of our country, so long as the true spirit of liberty is alive among us. They are so thoroughly hostile to the genius, spirit and principles of our government,—so anti-republican and exclusive in their very nature, that they cannot find that sympathy in the public mind which is essential to their existence.

New Church. We are happy in being able to state, that the arrangements for the erection of the new Unitarian Congregational Church, at the south part of the city, are made, and that the work is in progress. The place selected is at the corner of Castle-st. and Washington-street, on the easterly side of Washington-street.

Colonization Society.—The Freedom's Journal, a respectable newspaper published at New York by men of color, and devoted to the interests of the African race, complains lately of the plan and proceedings of the Colonization Society. The sincerity of the pretensions of those engaged in its management are called in question. It is insinuated that the activity of slaveholders in promoting the removal and colonization of the *free* blacks, proceeds only from the hope of more effectually holding in bondage those whom they yet retain as slaves. And as it is the vicious and restless part of the population, that are sent away, there can be little hope of their improving the moral condition of the natives of Africa. The whole plan is spoken of as an interested and selfish undertaking of slaveholders.

That this may be the case with some, there is little reason to doubt, but that the case is otherwise with the most active supporters of the institution, we think there is good reason to hope. The efforts for the moral improvement of the Colonists are evidence of this. And there is much reason to believe that great good is yet to result to Africa, from the influence of an improved and moral, (perhaps a religious) population around or among them.

"I do verily believe," says a writer in the New York Observer, "that, could the favored churches in New York know how great is the want of religious reading in the new settlements, they would at least empty their drawers and book-shelves of many a bundle of those valuable publications [tracts,] which they have read and thrown aside."

This is a good hint. And we hope it will be regarded by our Unitarian friends, to whom the thought has not before occurred, and who have, sleeping on their shelves, many pamphlets and tracts, from which they have themselves derived light and comfort, and which, by being put in motion, (if it were only by being loaned) would still continue to impart light and comfort to others without losing any of their own powers or virtues.

Tracts. The word *tract* is obnoxious to some on account of its having been so long used to designate the religious publications of a particular sect. But if a *tract* or a religious pamphlet is a good one, let us not be frightened or disgusted by a *name*. Let us consider what a powerful influence these little silent messengers have on the public mind, either for good or for evil, and let us, each according to his ability, lend a helping hand to provide and publish such as our better judgment and conscience can approve. And let us then, as good stewards of the manifold bounties of Providence, stretch out a liberal hand to scatter them far and wide.

The tracts of the Unitarian Association are such as can be confidently recommended to the patronage of liberal Christians; and there seems to us no way, by which the principles which we hold as truth, may be so easily and cheaply advanced, as by giving to this Association the means of increasing its publications.

Home Missions. Among the efforts that are made, for the support of Domestic Missions, the New-York Observer mentions that one individual of Rev. Dr. Mason's Congregation, had become responsible for the support of two of the preachers employed by the American Home Missionary Society, and that another individual had made a similar engagement for the aid of two feeble societies. Every department of society, among orthodox Christians, is trained to the habit of *giving*. We are told of a Sabbath School Missionary Association, (composed of children) which had lately agreed to furnish, from the fruits of their self denial and their little earnings, *fifty dollars*, which was the sum wanted for the aid of a feeble congregation. It is stated also that a considerable part of the money has been paid into the treasury.

We are told that at New Bedford, on the 4th of July, no ardent spirits were used at the public table. The leaders in any good example of this kind are worthy of all praise. It is meritorious indeed, even to *follow* in what is right. But the great merit of breaking up any evil habit or practice, consists in bravely withstanding and opposing the public sentiment; in leading the way to what is good against old and obstinate customs, and in scorning a popularity that is gained by yielding to errors and abuses against our own convictions. Let the example here named be perseveringly followed on all our public days, and it would not be long before an essential and happy change would be wrought in the manners and habits of the mass of the community.

South of India. In the South of India, the Missionaries of the Church Missionary Society are employed. It is stated in some late publications, that in the District of Tinnevelly, and the region about it, several thousand Hindoos have openly renounced idolatry. We are told also that congregations are collected in 25 different villages.

We have generally found that these statements of the great successes of the missionaries, have proved deceptive. Not that they were made with an intention to deceive, but that they generally led readers to expect that much more had been effected than the reality would justify. We suppose it is not a very difficult thing to collect in any of the Hindoo villages, a little band of hearers; but to speak of these in the same terms as those in which we speak of the collection of a congregation or Society in any of our towns, seems to us likely to leave wrong impressions on the public mind, in regard to the real progress of Christian truth among them.

East India Abuses.—An important step has lately been taken in England, in relation to the practice of *burning widows in India.* In the court of Directors, in March last, an able speech was made by John Poynder, Esq. who concluded by moving the interposition of government for the future prevention of these sacrifices, and that the proper instructions for accomplishing the object be transmitted to India. This resolution was carried in a numerous court, with only three or four dissenting voices.

The policy of the British Government has hitherto been to interfere as little as possible with the religious rites and superstitions of the natives; and this has, as regards the success and peace of governing, undoubtedly hitherto been the true policy. But there is also as little doubt, that the time has arrived, and that it had, indeed, sometime since arrived, when it was the duty of Government to waive the fear of some small troubles and inconveniences, and to take a decided stand against all inhuman and murderous customs. We doubt not that the interference will be eventually regarded with great joy and gratitude by the natives themselves.

Universalists. At a late meeting of the Eastern Association of Universalists, at Livermore, Me. there were *fifteen* ministers present, belonging to that State. On this occasion, *five* ministers received ordination, *eight* new societies were received into the fellowship of the Association, and one person received a license to preach. We are told that seven years ago there was but one Universalist minister belonging to that State.

By a vote of the council, it was established that Societies in fellowship with the Association should hereafter be entitled to send only *three* delegates to its future meetings.

The next meeting of the Association will be held at *Lewiston*, on the last Wednesday and Thursday in June 1828.

Methodists. The New-England Conference of the Methodist Episcopal church, held their annual session lately at Lisbon, N. H. The session closed on the 13th of June. The following account of the proceedings we coppy from the Advocate and Journal.

The conference formed itself into a Sunday school society, auxiliary to the Sunday School Union of the Methodist Episcopal Church; and they also organized a domestic missionary society, and appointed an agent to travel through the conference, to form and superintend tract societies, and sabbath school branch societies, &c.

The New-England conference is now very large, and is increasing rapidly. The number of members in the society is seventeen thousand nine hundred and thirty-five. The net increase during the last year was one thousand and ten.—Twenty-four young preachers were admitted on trial; three transferred to the Main conference; and two located. Two returned superannuated, and nine supernumerary. Twelve were ordained deacons, and thirteen were ordained elders.

London Missionary Society. We understand that 44,000 dollars are necessary to place the funds of this society in the state in which they stood a year ago. There are nearly 100 British Missionaries, with their families, in the employ of this Society.

An Episcopal Theological Seminary is proposed to be established at Alexandria, Va. It is expected to be finished and occupied about the first of November, on a beautiful site, containing about 60 acres, two and a half miles Northwest of Alexandria. An Academy is also contemplated, to be under the direction of the Professors of the Seminary. *Watchman.*

Jewish Convicts. It is stated in a foreign publication, that during the year preceding Feb 1826, one hundred persons of the Jewish persuasion were baptized in Berlin. An aged and respectable Jew is reported to have said "we are all coming; we cannot hold to Judaism any longer."

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

[No. 2.]

Theatrical Exhibitions.

We have represented these exhibitions, as possessing vast capacities of producing good or evil in a community; and as hitherto having been so conducted, as to be productive principally of the latter; and we now proceed to consider two arguments adduced in their favor, by some who admit and deplore their corrupt management and evil tendency.

It is said, that strangers who visit the city, destitute of domestic enjoyments, and not sufficiently familiarized to the homes of others, to resort to them constantly, naturally seek a place of amusement, to which they have been accustomed elsewhere, to occupy the time which would hang heavy on their hands; and that a large portion of the stationary population, unfitted by defect of education, or habits or life, for pursuits of an intellectual nature; and wearied with an unvarying round of the labors of their calling, or domestic services, desire some occasional excitements, to relieve the tedium of their occupations, and resort to the theatre as a comparatively innocent substitute, for tavern, the gaming table, or other more pernicious recreations, with which they might otherwise be seduced. We are pointed to multitudes of all ranks, some of whom are in the possession of fair, moral and respectable character, who yet have not acquired those religious habits of mind, which would give them an aversion to any scenes of display and dissipation; and to whom, therefore, theatrical exhibitions, even as now conducted, are perfectly congenial; they see nothing in them offensive to their taste, or their delicacy; and it is asked, would you shut out so large a portion of the community, from an entertainment suited to them; and which they alledge is innocent? You cannot compel people to be religious; you must take society as it is; and if it demands amusement, furnish it with that which accords with its state of feeling. Shut up the theatre, and you do not send its votaries from it, into religious assemblies and intellectual circles, for which they have no relish, but they take the unchanged worldliness of their minds into other pleasures, equally agreeable, and more detrimental.

This is, unquestionably, the strongest argument which can be used, in favor of the existence of a theatre; it is obviously none at all against its purification. It will not be pretended, that theatrical exhibitions would not be quite as gratifying to the greatest part of those who resort to them, if the most immoral expressions and actions in them, were altered, and the disgusting accompaniments to them removed; we have no doubt that the most passionate lover of the drama, finds much in and about it to disapprove; some favorable changes have been effected, and that more is not attempted, is owing, probably, less to a want of desire, than to despair of practicability.

But the argument, as used for the existence of a theatre, appears to us by no means irrefragible; it proceeds on the presumptions, that the passion for this species of entertainment is as irremovable, as we have admitted it to be natural and universal; that adapting itself to and gratifying a pre-existing public taste, it leaves that taste unchanged, and really absorbs this passion, so as to preclude a more pernicious gratification. These we consider very disputable propositions; and would assert, on the contrary, that the attendance on theatrical exhibitions, if it does not create, yet keeps alive, and, to a great degree, augments romantic and sensual emotion; and thus the mind is much more prepared, than it otherwise would be, for vicious indulgences elsewhere. We believe that the sympathy towards impassioned display, implanted in our nature, and every where indulged by the savage, the youthful, the uncultivated, and the idle, may be eradicated by the purer and nobler influences of science and religion; and that, in a civilized country, this exaltation of character may be communicated to a much larger portion of the community than is usually apprehended. But this is impracticable while the theatre, in its present corrupt state, stands with all its seductive attractions in the way: and the first step of the philanthropist, in his efforts for human intellectual improvement, must be the removal of this fatal obstruction. Let France be our solemn beacon in this question—the country where the passion for theatrical exhibition has been indulged to the most boundless extent; and let us ask ourselves if it has been successful in preserving her citizens from the brothel, the gaming table, or the sanguinary field—if religious character there suffers no injury from competition with sensual exhibition and embellished heathenism?

The other argument advanced to justify the support of the theatre, is, that if abandoned by men of respectability and moral character, it would be left to the more ignorant and vicious; and the pieces and performances exhibited must be proportionably degraded to suit their taste; and, consequently, it would become a much more dangerous attraction, and more productive of vice, than in its present state. It is thought that the presence of persons of fair reputation and standing in society, is a great check upon the introduction of indecorous novelties, which would subvert the morals of the community.

Supposing the total abolition of the theatre to be out of the question, this argument would be a good one, if the representations in it were of a character consistent with the morality of the gospel: In this case, we should not only regret the desertion of it by men of respectability, but wish that it might be attended far more fully and frequently by them, and acquire such a sacredness, from the character of its audiences, that its moral improvement would, of necessity, advance, and that the more irreligious part of its visitors would be compelled to quit it, or be brought up to a higher moral standard by its powerful influences. But, viewing the exhibitions in our theatres, and the language and sentiments contained in our plays, and the temptations to vice accompanying the representations, to be altogether at variance with Christian principles, we think respectable persons who attend on them under this plea, pay too dearly in their own self exposure and detrimental example, for the hypothetical object of preserving them from sinking deeper: and when we hear such persons assert that they perceive no injury to their own religious feelings, from the performances they have witnessed, we cannot refrain from a belief that their religious judgment is already much warped by the plausible but fallacious sentiments with which the drama abounds: and while we witness no attempt, on the part of such persons, to remove the acknowledged corrupting temptations which surround the theatre, we shrink from the insensibility to vice which familiarity produces. B.

FOR THE CHRISTIAN REGISTER.

Have our religious principles their proper influence on our conduct in the daily concerns of life?

This is certainly a very important question, and demands the most serious attention. If we are any where to look for the beneficial influences of our religion on the character, it is in the common relations of life. It is *here* that we expect to find its purifying, practical power, in making us wiser, and better, and happier. And who can doubt whether the principal design of the gospel of our Saviour be, to make us *habitually* Christians; habitually more benevolent, more honest in our dealings with others; more charitable, affectionate, and kind? What, indeed, will any or all the means of religion avail us, if we do not daily and continually feel their effects in all our transactions; if they do not continually make us more sensible of the presence of God; if our feelings and conduct are not continually controlled and regulated by them?

Religion ought not to be, and true religion never will be, incompatible with the common and necessary business of life. On the contrary, Christianity, possessing the heart, will infuse its spirit into all our concerns; and, under the influence of its spirit, whatever may be our occupations, we *can* do nothing inconsistent with its precepts.

There is nothing which will contribute so much to the cause of habitual religion, as the frequent contemplation of the perfect character of our Lord; who, when on earth, went about doing good; who constantly exhibited, in all his intercourse, all the piety and virtue which he taught; who was never, under any circumstances, to be influenced by the selfish principles of the world; and who has left us the most perfect example of spotless purity.

If we look about us, and inquire what it is that has elevated our country so much above those nations of the world, into which Christianity has not been introduced, we shall find that it is to our religion that we are indebted for our most invaluable blessings. And if even the slight attention which it has received among us has so meliorated and improved our condition, what may not be expected, when the more universal aim among us shall be, so to cultivate its spirit, that its effects may be experienced in all the daily and common concerns of life? Let us not, then, deceive ourselves by the belief that we are Christians, while we are living in the violation of any precept of our Lord and Master. The best evidence that we are disciples of Jesus, is to be found in those *silent* but *powerful* influences, which our religion is designed to exert upon our tempers, conversation and lives; and he who so vindicates his Christian faith, will do more than could be accomplished by a thousand abstract arguments, to prove that the doctrine is from God.

SUMMARY.

Female Domestics.

There is perhaps no city in the Union, where female domestics meet with so good encouragement by fair wages and kind treatment as among us, and in consequence where families are so well served, by persons of good character and capacity, attached to their employers, and anxious to promote their interests. All, of course, are not equally fortunate, and housekeepers are sometimes without servants, and servants out of places, for want of a ready method of communicating to one another their respective wants. To remedy this inconvenience, a society of ladies was formed in this town, a short time ago, *for the benefit of Female Domestics and their Employers.* The system adopted by this society has gone into operation with good success. Many young women in search of employment, have through the agency of this society found good places, and many families been well supplied. To render the utility of the establishment more extensive, it is only necessary that it should be more known. The society have established an office at No. 17, Atkinson street, under the superintendance of respectable ladies, and under the care of a kind and judicious agent, where strangers desirous of obtaining situations in families can apply, and if well recommended can generally be immediately supplied with a place. If no place immediately offers, they are referred to some suitable boarding house, where they can board, at their own cost, until a place is found. No fee is on any pretence received of any person seeking a place. Some attempt has been made to excite an odium against this establishment, and among the erroneous representations that have been made, it has been pretended that the females applying to it subject themselves to the censorship of the managers. Nothing of this kind is done, any further than to receive the testimonials brought by the applicant, and recommend her on their authority to those who want domestics; except in cases when with their own consent they are proposed for premiums for good behavior. The establishment is in fact little more than an intelligence office, supported by the society and those who apply for domestics, without any charge on those who are in search of places, and under such superintendance as to guard it against abuses. The applicant, if the recommendation produced by her is satisfactory, is sent to a family where a domestic is wanted. If the place and the terms offered are satisfactory

to her, she enters upon it; if not, she returns and is sent to another, until she is settled. If she has no satisfactory recommendation, the agent cannot assist her, but does nothing to prevent her from getting employment as readily as if the office did not exist.

Publishers of papers in towns which have a free intercourse with this, will aid the views of this society, and perhaps render a public service, by publishing this notice.

Commemoration by the Africans. On the 4th inst. the various societies, viz.; Mutual Relief, Wilberforce, Clarkson, Union, Brooklyn, &c. and a large body of colored people from Brooklyn, and other towns in the State of New York, to the number of between 3 and 4000 formed a line in Hudson square, and marched through the principal streets, under their respective banners, with music, and directed by a marshal on horseback, to Zion Church; where an oration was delivered by Mr. John Mitchell. The church was decorated with banners. The audience were remarkably well dressed, and conducted themselves in the procession with great propriety.—*N. Y. D. Adv.*

Sixty-five emancipated slaves from Virginia arrived at York, Penn. on the 26th ult. in search of employment.

Colonization Society. The Managers of the American Colonization Society propose to send one or more vessels to Africa, with emigrants, as soon as the means are procured. The season which is considered most favorable for sailing is near at hand. Auxiliary Associations, and individual contributors are requested, in the National Journal, to forward their contributions immediately to *R. Smith*, Esq. Treasurer of the Society.

Mixing Salt with Hay. An English agriculturalist gives the following interesting information in answer to inquiries made of him, respecting his mixing salt with hay when getting it into stack, and giving it to his post-horses and stock: "I have used salt to hay in unfavorable seasons upwards of 30 years, which hay has been regularly consumed by all my stage, post and farm horses, and likewise by my cows, bullocks, and sheep; and every description of stock has done well with it. I generally keep about 70 horses, 12 cows, 10 or 12 bullocks, and 100 sheep; and from the beneficial effects experienced, I now do and shall continue using salt with my hay, whether the season prove foul or fair. My rule is to mix about a peck to a load, keeping a boy sprinkling whilst unloading." Mr. Woods adds, "that last year he spread ten bushels of salt per acre on some land sown with barley, and that the parts salted was two shades lighter colour than the unsalted, and produced an increase of four bushels per acre; and it should be remembered, that the beneficial effects from salt do not cease with the first crop."

Rain. The Burlington (Vt.) Sentinel of the 6th inst. says—"So wet a season has not, certainly, been known here for a great number of years. It has now rained every day, (and we think we may add night too,) for 22 days in succession, and we see at present no indication of settled fair weather. Heavy showers have been very frequent, and the rise of our rivers and smaller streams, has occasioned much damage to bridges, and to the crops along their banks. The growth of grass and grain is abundant; but unless the weather shall be more favorable, it will be impossible to secure them."

Farmington Canal. According to the report of the treasurer of this canal, submitted to the Stockholders at their annual meeting on the 3d inst., the sum expended is $312,917, and the funds unexpended, consisting of instalments not yet paid, and cash in the hands of the treasurer, amount to $107,842. Thirty miles of the canal were finished, and on the remaining thirteen miles half the excavation and embankments were completed. *D. Adv.*

New-Hampshire. The Legislature of New-Hampshire adjourned on the 7th inst. They commenced business that morning at half past 4 o'clock. Resolutions passed the House of Representatives, disapproving the amendments to the Constitution of the United States proposed by the states of Georgia and Tennessee. The resolution to disapprove the amendment proposed by Georgia, to amend so as to prevent the choice of President from falling on the House of Representatives, was opposed in the Senate by Mr. Hill, and was finally postponed to the next session by a vote of 6 to 5. Twenty-two public acts, 37 private acts, and 15 resolves were passed.

A quantity of organic remains, interesting to the naturalist, has recently been discovered in Burlington, Vt. imbedded in clay, at a depth from 8 to twelve feet below the surface of the ground. They appear to be principally of vegetable origin; a few shells have however been discovered.

We learn that on Tuesday evening (says the Philadelphia Gaz.) the captain and mate of a vessel from Folly Landing, fought a duel with axes, on the deck of their vessel! They hacked one another in fine style; but some of the spectators having little regard for this honorable method of settling disputes, had them carried before a magistrate.

The New-York Gas Light Company have received from the Oil Gas Engineers of London, information that they have completely succeeded in making Gas from Rosin, of a quality equal to that obtained from Oil. By this improvement a great saving is made over those who use Coal and Oil, at the same time the objection to Coal Gas is obviated, and an article of which this country furnishes an inexhaustable supply is brought into use in a new and useful way.

The Philadelphia National Gazette states that the American edition of Sir Walter Scott's *Life of Napoleon* may be confidently expected to appear in the course of a fortnight or three weeks, as the publishers (Messrs. Carey, Lea & Carey) have received nearly the whole of the work. The English edition is in nine volumes, but the American, being closely printed, will consist of only three octavos, and will, it is said, be put at a price so moderate, as to be within the reach of all who desire to be acquainted with the eventful career of Napoleon, and the manner in which that extraordinary man is presented to the world, by the most popular writer of the day. *Statesman.*

17 large *Sharks* were taken in this harbor, east end of Tomlinson's bridge, yesterday morning, at one haul, in a seine for taking white fish, and are now lying on the shore. 25,000 white fish, and a large quantity of blue and weak-fish (suckermogs) were taken at the same haul. It is supposed that the net contained at least 100,000 white-fish, most of which were lost in consequence of the injury done to the net by the sharks. *New-Haven. pa.*

Circulating medium. Over Nine Hundred Thousand Dollars of the late war loan, are now in payment at the United States Bank in this city. Might not a patriotic if not beneficial investment of part of this money be made in Railway Stock? *Centinel.*

At a late meeting of Friends of the Administration in Rhode Island, the measures of Government were approved, and the Hon. Messrs. Burges and Pearce nominated for re-election to Congress.

Another attempt has been made at Cynthiana, Ken. to bring Desha to trial, the result of which is not yet known, in consequence of a law passed at the last session of the legislature, declaring that an opinion formed of the guilt or innocence of the prisoner, founded on mere rumor, should not be regarded as a disqualification of a juryman. It was expected that a jury would be obtained. The witnesses were in attendance for the *ninth* time.

Charleston, June 28. We understand that the appointment of the Hon. William H. Crawford as Judge of the Superior Court of Georgia was without his knowledge, and that he will not accept the office. It was conjectured that Mr. Senator Cobb might receive the appointment; in which case Mr. Crawford would, probably, be appointed to fill his place in the Senate of the United States.

Representative Election. The Republican Administration Committee, at a meeting held at the Marlboro' Hotel on Wednesday evening, voted unanimously to invite a meeting of the citizens of Suffolk district, to be held at Concert Hall, for the purpose of nominating candidate, at the ensuing election. We are happy to see a disposition thus manifested, to place the nomination on so liberal a footing. The invitation being given to the friends of the administration, without any distinction founded on the old party divisions, we trust that a selection will be made of a candidate, who may receive the support, and be entitled to the confidence of men of all parties. *D. Adv.*

FROM EUROPE.

England. Liverpool papers to May 30th have been received at New-York. Public confidence in the new administration was increasing, and the funds had advanced in consequence.

In the House of Lords, on the 27th, Lord Malmesbury inquired whether the government had paid sufficient attention to the wool trade, and whether any relief was to be afforded to those concerned in it. No answer, however, was returned to this inquiry by the ministry.

Leave was granted to E. G. Wakefield, a prisoner in Newgate, to appear on the following Wednesday at the bar of the house, to be heard against the bill for dissolving the marriage between him and Miss Turner.

In the House of Commons, in speaking on a petition to raise the duty on Foreign Wool, Mr. Huskinson stated that the French and the Netherlands were undersselling them in Woollens in Mexico, &c. and that new duties would increase the evil.

Our readers will perceive, [says the London Courier] by the result of a question put to the Bishop of London, in the House of Lords, that the important fact is ascertained that the sentiments of the king are decidedly opposed to Catholic concession, and that in this particular he has adopted fully the views of his venerable father. The manner in which this sentiment has been made public appears to be sufficiently in proof that it is one which the king wished to be known to the country, to guard against the inference that the late changes in the ministry had any tendency to encourage the hope, or to excite the fears, of any alteration in the state of that question as it respected government.

Thames Tunnel.—The water broke into the tunnel on Friday. On the morning of the next Thursday, the following statement appeared in one of the London papers.

"The public will be glad to learn that last evening the hole was considered as stopped by the engineer. Yesterday morning, when the tide rose, the level of the water in the shaft was two feet lower than that of the river, which shows that the aperture was materially reduced. In the evening, upon the top of the tide, there was a difference of *nine feet.*

The pumps will be set to work this evening, in order to clear the works; and it is expected that in the course of Saturday, the tunnel itself will be accessible.

It is reported that Lord William Bentinck is to be despatched to Portugal, holding the joint characters of ambassador and commander in chief.

The subject of the State of the Nation was to be brought before Parliament early in June.

The union of all the Greek Deputies of the two Assemblies, took place at Damala, on the 8th of April. Their first act was to approve the commission given to Lord Cochrane as High Admiral. He attended on the following day and took the oath. The appointment of Count Sohn Capo d'Istria, President of the Greek Republic for five years, was expected to take place immediately.—A resolution appointing Gen. Church to the chief command of the Army, was under consideration, and met with some opposition.

London news of June 31st has been received at New-York, by the Nimrod. The following are extracts from a Glasgow paper of the 2nd June.

Much distress continues to prevail among the poor Irish. Seven bags of flour were taken from carts passing in the road, near Dublin, by a party of half starved wretches, consisting of about thirty men and seventy women and children. The bags were immediately ripped open, and the women and children filled their aprons, hats, &c. Some of the children began to eat it most ravenously.

Measures to regulate marriages in a better manner in Scotland, and to get rid of the disgraceful Gretna Green practices, have been suggested in the British House of Lords.

A St. Petersburg letter of May 12th, stated, that a fleet of 18 sail (seven or eight of the line,) was fitted out at Cronstadt for the Mediterranean; and a French paper of the 29th May, that two ships of the line, and five frigates were fitting at Brest. While some considered these as war preparations; others attributed them to nothing more than the execution of the policy of the two nations, like others, and to keep up squadrons of discipline and exercise, and to give frequent relief to there squadrons in service on foreign stations. The French, it is known, pay great attention to there Navy, in the appropriations for the increase of which the Government is very liberal; and that they have on several foreign stations larger squadrons than any other nation, the English not excepted.

Portugal. The last accounts from Portugal represented the Princess Regent as quite out of danger, and the country in a state of quiet, if we except the conjectures and surmises caused among some of the inhabitants of the capital by the sudden death of Senhor Aguiar. He was the only representative of the Emperor of Brazil at the court of Lisbon, and a strong friend of the Constitution. The circumstances of his decease were so singular, as to excite reports of his having been poisoned.

The London Courier states explicitly that no measures have been taken to withdraw the troops from Portugal.

Letter from Carthagena, June 10. By the last advices from Bogota, it appears that part of the Colombian army in Peru, who were engaged in the late revolt, have again joined the Bolivar Party; they have seized the authors of the late rebellion, and sent them, prisoners, to Gen. Florez. The Congress, at Bogota, was deliberating on the resignation of Bolivar, which, in all probability, will not be accepted.

"According to letters from Laguira, England will agree to assist Colombia in her pecuniary difficulties, but only on condition that Bolivar remains at the head of the Gov't..—*N. Y. Mer. Adv.*

From the Pacific. We have received a Guayaquil paper of the 16th of April, from which we learn that a complete revolution has taken place in that city, as we anticipated a few days since, without any bloodshed.—That city, the first in Colombia, to give even a partial sanction to the Bolivar Constitution, has been foremost in the counter-revolution.—*Ib.*

Guatemala.—We have the following news from Central America, dated Guatemala, the 18th ult. The last accounts received here from the President Arce state, that he is in Santa Ana collecting forces to proceed against San Salvador, and that he has already with him about 3,000 men. Forced contributions imposed by the Government have been levied on Foreigners, as well as on the Natives or Citizens. This City is quiet and well guarded by its inhabitants, who are formed into corps and patrol every night. It is expected that the President will succeed in restoring order throughout the Republic.--All business at present, however, is at a stand.

Guayaquil. A letter dated Guayaquil April 18th has been received in Salem, from which we make the following extract.

"I wrote you a few days ago the particulars of some recent military movements in this quarter. It now appears that the object of the troops, from Callao (at least the avowed object) is to overturn the authorities in Colombia invested with extraordinary powers, and restore the constitutional authorities. Through the agents of the Commander of these troops a complete revolution has been effected here, and all the chiefs appointed by Bolivar have been compelled to leave the city and embark on board a Brig of War in the river. Gen. La Mar has been chosen by the municipal authorities as military and political chief, and the choice could not have fallen on a more popular or worthy man. He is mild, firm, and honest.

"This change was effected on the night of the 15th and 16th inst. and so quietly, that few persons in the City knew it until morning—not a drop of blood was spilt. [It was a revolution by power rather than opinion.]

Churches in London. The city of London has 400 places of worship, 200 for Episcopalians, 66 for Independents, 36 for Wesleyan Methodist, 32 for Baptist, 30 for Calvinistic Methodist, 16 for Presbyts, (Scotch and Unitarian) 14 for Roman Catholics, 6 for Quakers. The last census makes the number of inhabitants 1,274,800 souls.

Ordinations, &c. Mr. Joseph Cone was ordained June 6 at Baltimore, as an Evangelist, in the Baptist connexion. Sermon, from Rev. 13: 14. by Rev. Dr. Staughton.

Ordained on the 19th May, at Danville, Pittsylvania County, Va. by the Presbytery of Orange, Mr. William S. Plummer, sermon by Rev. J. Douglas, from Deut. 32, 2.

June 27th, Rev. Thomas Holiday, was installed pastor of the Union Presbyterian Church and Congregation of Onesquethaw, in the town of Bethlehem, county of Albany.

June 20, the Rev. William J. Wilcox, was installed pastor of the Presbyterian Church and Congregation of Cold-Spring, Cattaraugus County, N. Y. by the Presbytery of Buffalo.

June 21, the Presbytery of Rochester, ordained Rev. Joel Parker, as pastor of the 3d Presbyterian Church, in Rochester, N. Y. Introductory Prayer, by Rev. Mr. Sedgwick, of Ogden.

The second Presbyterian Congregation in the city of Troy, N. Y. have invited the Rev. Mr Tucker, of Northampton, to become their pastor. We understand, that in consequence of his enfeebled health, and by the advice of Physicians, he will be induced reluctantly to relinquish his great and responsible charge at Northampton, in the hope of being better able to serve a more compact society.—*Boston Recorder.*

The General Assembly of Rhode Island closed its session on the 30th ult. to meet again in South Kingston, on the last Monday of October.

Mr. Peter S. Du Ponceau has been elected corresponding member of one of the Academies of which the National Institute of France is composed. It is not, however, the place left vacant by the death of Mr. Jefferson, as has been erroneously stated in some of the papers. Mr. Jefferson was one of only *eight* members; who, by way of distinction, are styled foreign associates. The place was still vacant at the last intelligence, though nearly a year had elapsed since Mr. Jefferson's death; "which shows," says Mr. Du Ponceau, "how difficult it is to find a fit successor to him, even in Europe, and with all the world to choose from."

Peru.—A letter from a gentleman in Callao, dated Feb. 20, 1827, and lately published in the National Journal, represents the affairs of Peru as in a very low and unpromising state. The revenue of Peru, of which we have heard so much, has not for two years past exceeded one and an half millions of dollars per annum.

Representative to Congress.—The National Journal, after naming several of the gentlemen who have been named in this district to supply the place of Mr. Webster, as a representative in Congress, says, "they seem to be no more in want of *material* to make Congressmen out of, in Boston, than Greece was of military talent, when she had ten generals of equal rank and standing; but if there be a Miltiades among them, he will be wanted for the approaching campaign."

Received at No. 50, Cornhill, for the Theol. Seminary, Ten. a valuable assortment of classical books from Rev. Pres. Kirkland, also from Rev. Jared Sparks, and Rev. C. Francis. Books, maps, and any other things useful for a Literary and Theological Institution in a new country, will continue to be received during the Summer.

Erratum. In the article signed N. of last week's Register, in the paragraph against the figure 2d, for "books taken to *lend*," read, *books* taken to *read*.

MARRIAGES.

In this city, Mr. Charles A. Appleton to Miss Abigail D. Dawes.—On Wednesday evening, by Rev. Mr. Greenwood, Mr. William Whitten to Miss Caroline E. Kruger.

In Kennebunk-port, Major John McDonald, Attorney at Law, of Limerick, to Miss Olive Jefferds, daughter of Capt. William Jefferds.

In Newburyport, Mr. Thomas Foster to Miss Sarah H. Wells.

In Walpole, on the 12th inst. by Rev. Mr. Storer, Mr. Jeremiah Smith, jr to Miss Almira Barden.

In West Bridgewater, Mr. Richard Church, merchant, of Machias, to Miss Rhoda F. Fobes.

In Bangor, Me. Mr. Amos M. Roberts to Miss Charlotte B. daughter of Dr. Hosea Rich.

DEATHS.

In this city, Mr. Asa Carter, aged 52—Miss Ann Kuhn, aged 39—Rosannah Duffey, aged 45.

In Raynham, Mrs. Eunice Brittun, wife of Mr. Seth B. aged 34.

In Hingham, Mrs. Leah, wife of Mr. Jairus Thayer, aged 36.

In West Cambridge, Mrs. Mary Cushing, widow of the late Mr. Edward C. aged 53, formerly of this city.

In Dorchester, on Tuesday morning, Joshua Fulsom, of South Boston, aged about 19.

In New Bedford, Mrs. Lucy, aged 24, wife of Mr. Elisha Robbins.

In Westford, suddenly, Rev. Nathan Bradstreet, aged 57.

In Newport, Mrs. Abigail Pearce, wife of the Hon. Dutee J. Pearce, and daughter of the late Col. James Perry.

In Worcester, Mrs. Eunice Sikes, aged 68, relict of the late Reuben Sikes, Esq.

At the Almshouse in Milton, Miss Hannah Harvey, aged 102 years.

In Cambridge, Mrs. Ruth A. Delos, wife of Lewis Delos, Esq. of Boston, and daughter of Hon. Tristram Dalton, formerly of Newburyport.

In Portsmouth, Capt. Peter Pray, aged 58; suddenly, Capt. John Lumbard, aged 50.

In Halifax, N. S. Capt. Lemuel Baker, a native of Falmouth, Mass. aged 70.

SWAIM'S PANACEA,

For the cure of Scrofula, or King's Evil, Ulcers, Rheumatism, Syphilic, Mercurial and Liver Complaints, and most diseases arising in debilitated constitutions, or from an impure state of the Blood, &c. &c.

THIS Medicine has acquired a very extended and established celebrity both in hospital and private practice, which its efficacy alone has supported upwards of eight years.

As a *spring* or *fall* purifier, it has given new constitutions to thousands; it is by its *operation on the blood* that such surprising cures have been performed on those who were supposed to be labouring under pulmonary affections, &c. &c.

The effect of this medicine is such as not to interrupt either business or pleasure, and requires only the common restraint of moderation in diet. It is conveyed by the circulating fluids, and corrects their tendencies to the numerous diseases which originate in vitiated blood, diseased liver, or depraved appetite. It is a safe medicine, and removes all those evils which an unsuccessful use of mercury so often occasions. *No one, however, is advised to take it, without first fully convincing himself of the truth of what is here stated, and the veritude of the proprietor's intentions.*

This Medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of Medicine in the United States, and elsewhere, whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

From Dr. Wm. Price, formerly Surgeon of the Pennsylvania Hospital, &c.

Liverpool, (Eng.) Sept. 1823.

The Vegetable Syrup, called Swaim's Panacea, prepared by Mr. Swaim, of Philadelphia, has recently been introduced here by Dr. Price, from the United States of America, where it is now extensively used in the treatment of a variety of Chronic Diseases.

Of the efficacy of this preparation, Dr. Price has had abundant and most satisfactory evidence, during a course of experiments made under his direction, whilst Surgeon of the Pennsylvania Hospital; and since his arrival in England, he has had the good fortune of witnessing many additional instances of its successful administration.

The diseases in which this medicine has been particularly useful, are those arising from constitutional causes—as in the various forms of Scrofula, whether affecting the bones, joints, or soft parts; and in cases where a disposition to this disease is manifested by debility only, it operates as a preventive to the local disease by its beneficial effects on the constitution. It is equally efficacious in Mercurial disease, and in the secondary forms of Syphilis, and has lately been given with marked success in chronic diseases of the Liver, which had resisted the careful exhibition of mercury. It has, likewise, very recently been administered with decided advantage by one of the most distinguished Surgeons in London, in a case which had entirely destroyed the right eye of the patient, and a great portion of the side of the face. WM. PRICE, M. D.

TO THE PUBLIC.

The numerous and multiplying frauds committed on the public, by numerous mixtures in imitation of this well known medicine, are alone satisfactory evidence of its superior virtue, without any other proof. There are now at least twenty *imitations* of it; but these imitations are all deficient in one *important requisite*—they are far from possessing the virtues of Swaim's Panacea.

Price $3 per bottle—for sale by JONATHAN P. HALL, Jr. No. 1, Union Street.
July 14.

WANTED.

A MAN to obtain subscriptions for a periodical work. Apply at this office. July 14.

ROOMS TO LET.

THREE or four rooms in the building corner of Court and Brattle street to let, singly or together. Information on the premises.

GEOGRAPHICAL CARDS.

NEW Geographical Cards, for Children. Price $2 per Doz.; 25 cts. per pack. For sale by N. S. SIMPKINS, & Co. Court Street, corner of Brattle St.

SABBATH SCHOOLS.

HYMNS on Cards for Sabbath Schools. Do. with texts of Scripture attached to each. Do. with a Reward of Merit on each. Price 12 1-2 cts. a pack. Likewise, Moral and Religious books for Juvenile Libraries, for sale as above. July 14.

UNITARIAN MISCELLANY.

HILLIARD, GRAY & Co. have complete setts of the Unitarian Miscellany, published at Baltimore, which they will sell for 62 1-2 cents per volume. Some of the last volumes will be sold separate, if wanted, and complete sets.
June 16.

WARE'S DISCOURSES.

FOR SALE, at the Christian Register Office, neatly bound, a few copies only, of the first edition of Ware's Discourses on the Offices and Character of Jesus Christ,

The cheap edition of this work may also be obtained at the same place, for distribution.
July 14.

GEORGE WHITE.

THIS day published by N. S. SIMPKINS & Co., Court-street, *GEORGE WHITE*, or *THE GENEROUS BOY.*

This beautiful little story is thought to be admirably calculated to imbue the minds of the young with the true principle of a generous and forgiving disposition.

Likewise for sale children's & youth's books, suitable for Juvenile Libraries. Hymns on sheets. Rewards of Merit, with a short hymn adapted to the capacities of young children, attached to each reward—price from 4 to 25 cents per dozen.—Class papers, &c. for Sunday schools. may 12

LAND IN SOUTH BOSTON.

FOR sale, on favorable terms, several eligible lots of LAND, at South Boston, on Third Street, northerly from the school-house. Inquire at this office.
June 23. 3tis.

A WIDOW LADY of respectable connexions, wishes a situation in the city as Housekeeper in a small family, or as companion to an elderly Lady—or to assist in sewing—she would not object to a residence in the vicinity of Boston. A line directed to A. B. and left at this Office will be attended to. may 26

THE CORONATION OF NAPOLEON.

PAINTED by the celebrated DAVID, is now open to the public, in the spacious Hall over the New Market.

The Picture is 32 feet long by 22 high, and occupied the artist 14 years to paint it.

Admittance 25 cents—a description of the Picture, price twelve and a half cents, to be had at the door.

Hours of exhibition from 8 A. M. till 9 P. M.
April 28, 1827.

MR. LAMSON'S DISCOURSE.

A CHEAP edition of Mr Lamson's Discourse at the ordination of Rev C. C. Sewall, at Danvers, is just published, and is for sale at this office. may 19

PALEY'S SERMONS.

First American Edition.

TWO octavo volumes of Sermons by Archdeacon Paley, which are not printed in the collection of his works, have lately been published in England, by the Rev. Edmund Paley, Vicar of Easingwold. They have never been reprinted in this country, and, as they fully sustain the author's high reputation as a writer, it is proposed to connect them with those already known among us, and publish the whole in two octavo volumes of about 400 pages each. This will include all his sermons hitherto published, in two volumes of the same size with those which contain the new sermons alone. Connecting the old with the new Sermons, will make a complete work, and add only sixty cents to the cost of the whole.

It will be printed in the same style with the North American Review, on paper as good, with a new type of the same fount, and sold, after publishment, at *four dollars* per set. The price of the English copy, containing the new sermons only, is *five dollars.*

The work is already in the press and will be published in August next.

Subscriptions at $3 per set, received in Boston, at the Register office, by Hilliard, Gray, & Co. R. P. & C. Williams, Richardson & Lord, Bowles & Dearborn, and Crocker & Brewster. A liberal discount will be made to those who take a number of copies. June 30.

HYMNS FOR CHILDREN.

JUST published, and for sale at this office, "Hymns for Children."

☞ A notice of this little work will be found among the communications in the Register of June 16.

TO LET,

IN Cambridge-port, pleasantly situated, a convenient Dwelling-house, containing 5 square rooms, Washroom, Wood-house, a large grass yard, and Garden if wanted. It is situated immediately between the Unitarian and the Universalist Meeting-Houses, and but a few rods from the new Calvinist Meeting-House, now erecting. Rent very low to a good tenant, as the present occupant must leave in a few days. Inquire at this Office. July 14.

THIRD CLASS BOOK.

HILLIARD, GRAY & Co. have just published the *THIRD CLASS BOOK;* comprising Reading Lessons for young scholars.

Preface. The principal end in view during the compilation of this work, has been to present to the younger classes in our common schools, a book not only adapted to their intellectual capacities, but also adapted to their sympathies and feelings. A story may be perfectly intelligible and powerfully interesting to a child; and at the same time the interest it creates and the feelings it excites, are those which should belong only to maturer years. For a reading lesson, a story should possess just interest enough to engage and fix the attention of the reader; any thing short of or beyond this effect, is aside from the purpose.

A negative merit this work also claims, of not being a pronouncing Reader, of not having its emphatic words italicised, of not having any shred or patch of the key sheet on its pages. With all due deference for the opinions of others, and with a due sense of the use of marks and accents in a Dictionary or Spelling Book, where they can be studied and applied; the compiler cannot but think them entirely out of their place in a reading book, as obstacles and hindrances to a clear, smooth, unhesitating enunciation.

Instructers and School Committees are requested to examine this work. may 12

BEAUTIES OF THE CHILDREN'S FRIEND,

DESIGNED FOR THE YOUNGER CLASSES IN SCHOOLS

JUST published and for sale by LINCOLN & EDMANDS, Boston, The Beauties of the Children's Friend; being a selection of interesting pieces from that celebrated author, M. Berquin, interspersed with pieces of poetry, from various authors. The whole calculated to inspire a love of truth and virtue, for the use of schools.—Price 37 1-2 cents, $3 50 per doz.

☞These easy and popular readings deeply interest and captivate the minds of the young, as they are adapted to their ideas and sentiments, and as their object is to impress the importance of obedience to parents, brotherly love, and the various other virtues which impart happiness to the domestic circle, and adorn society; their use in schools will be productive of the happiest effects. School Committees are requested to call and examine the work. June 23.

THIS DAY PUBLISHED

BY N. S. SIMPKINS & Co., Court Street, the *CHRISTIAN VISITANT*; or *RELIGIOUS MISCELLANY.* No. 3—for May and June.

CONTENTS.

Religion; Summer; Solitude; A Sermon on Spiritual Influence, Part 2; Mariners; Sailors and Tracts; Worship at Sea; Letter of Dr. Johnson, on his Wife's Death; Religion Internal; Why are not the Means of Religion more efficient?

Juvenile Department. Biographical Sketch.

Poetry. To an Absent Friend; God in every Thing.

Miscellaneous. Communion with God; Extracts from Cecil; Extracts.

Intelligence. Missions; Convention Sermon; Society for the Suppression of Intemperance; the American Unitarian Association. June 16

MR. DEWEY'S DISCOURSES.

JUST published, at this office, "Two Discourses, designed to illustrate, in some particulars, the original use of the Epistles of the New Testament, compared with their use and application at the present day. By Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford." For sale also by J. R. Buffum, Salem, and by B. Bates, New-York. may 19

THE RAINY EVENING.

JUST published at the Christian Register Office, 81 Washington-st. "Adelaide, or The Rainy Evening." This is an original story, of a decidedly moral and religious tendency, and entirely free from every thing like sectarism or cant. It is particularly fitted for girls from eight to twelve years of age. April 11. o

DR. ABBOT'S SERMON.

JUST published by *BOWLES & DEARBORN*, 72 Washington Street—A DISCOURSE delivered before THE ANNUAL CONVENTION of the Congregational Ministers of Massachusetts, in Boston, May 31, 1827. By Abiel Abbot, D. D. Pastor of the First Church in Beverly. "I am fully assured that God does not, and therefore that man ought not, to require any more of any man, than this, to believe the Scripture to be God's word, to endeavor to find the true sense of it, and to live according to it."—*Chillingworth.* "All who know any thing of real religion are agreed that the substance of the matter is contained in repentance towards God and faith toward our Lord Jesus Christ.—*Richard Cecil.*
June 23.

POETRY.

CHRISTIAN SYMPATHY.

"Rejoice with them that do rejoice, and weep with them that weep."—Rom. xii.

I saw a dark and mournful sight—
Young, lovely, and belov'd, there lay,
Cut off in one eventful night,
The lover's hope, the parent's stay;—
I saw the darkness of despair
Sit on the troubled faces there.

I saw a gentle form draw nigh
To soothe that anguish vast and deep;
Well had she read the mandate high,
And learnt to "weep with them that weep,"
And well she knew to make each tone
Of kind compassion all her own.

I heard the strife of many woes,
I heard a harrowing tale of care;
The sigh, the prayer of anguish rose:
I look'd again—that form was there;
And still she seem'd intent to keep
The charge, to "weep with them that weep."

I could not choose but love the zeal
That led her ready footsteps on,
And yet, methought, I seem'd to feel
But half the Christian's errand done;
And oft I hop'd to hear the voice
"Rejoice with them that do rejoice!"

I turn'd—there came before mine eyes
A scene,—no theme for poet's song,—
A calm display of tranquil joys,
Joys, such as oft to earth belong;
But, largely giv'n, too seldom raise
The heart to Heav'n in grateful praise.

And ONE was there—and she was kind
And gentle as the last had been;
But yet her glance was not behind,
But ever on the forward scene,
Intent the cup of bliss to fill,
And warding off impending ill.

I saw her smoothing o'er the way
Of tottering age,—I saw her hand
Deal out enjoyment, day by day,
And bid the grateful thought expand;
And still, where'er she mov'd, to Heav'n
More cheerful praise, methought, was given.

I saw the threatening cloud pass by
Before it fell in show'rs of woe,
No time for dark despondency
To gather on the gloomy brow;
Life brighten'd—and I heard the voice
"Rejoice with them that do rejoice."

I would not take the meed of praise
From kindness, soothing, pitying, tried;
I love the friend of adverse days,
In sorrow ever at our side,
Whose watchful eyes attentive keep
The mandate, "Weep with them that weep:"

But when I look through all the round
Of mortal life, and see its good
So vainly sought, so rarely found—
Unknown, because misunderstood—
I prize yet more the friend whose voice
Instructs my spirit to "rejoice."

MISCELLANY.

The following account of a singular marine animal is taken from the last number of the North American Review, p. 23. We request our readers to compare it with the subjoined description of the Nautilus, extracted from Goldsmith's Animated Nature.

THE PHYSALIS.

The first memoir, by Doctor Tilesius, treats very amply of a natural object well known by sight to those who navigate between the tropics; we mean that beautiful and enigmatical water insect, commonly named the Portuguese man-of-war. This singular animal had several times been delineated, described, and endowed with names, yet not only its denominations were various, but also the nature and characteristics ascribed to it. According to some it was a Polypus, according to others a Zoophyte, and others ranged it among the Mollusca. Naturalists who followed in the steps of Linne, have called it the *Physalis*. Wonderful as are all the works of Providence, admirably fitted as are the several parts of each created being for their several functions, complex in their composition as they sometimes at first seem, while yet they are always found to be really so simple and suitable in their action, on a nearer investigation, we may, nevertheless, venture to rank this little animated creature among the most curious phenomena of nature. A worm between six and eight inches in length, which is found but in certain latitudes, has seemingly the skill and knowledge of an experienced navigator, and is in itself a little ship. Its evolutions are according to the winds; it raises and lowers its sail, which is a membrane provided with elevating and depressing organs. When filled with air it is so light, that it swims on the surface of alcohol, and is, at the same time, provided with a structure, which furnishes it with the necessary ballast.

When high winds would endanger its existence, it descends into the deep, and is never seen on the surface of the water. From the under side of the body proceeds fibres, which extend twenty feet in length, and are so elastic and delicate, that they wind in a spiral form like a screw, serving at once as anchors, defensive and offensive weapons, pneumatic tubes, and feelers. The insect has the colors of the rainbow; its crest, which performs the office of a sail, is intersected with pink and blue veins, trimmed with a rosy border, and swells with the wind, or at the animal's pleasure. The fibres contain a viscous matter, which has the property of stinging like nettles, and produces pustules. It acts so strongly, that vessels in which they have been kept for a time must be repeatedly washed before they can be used. These fibres may be cut off without depriving them or the rest of the insect of the principle of life; and the separation takes place spontaneously, whenever the glutinous matter comes in contact with a hard surface, like the sides of a glass globe. The insect has, however, dangerous enemies in small dolphins, and medusæ, against which neither its nautical skill nor its poison can defend it. To the natural philosopher, this little animal is a curious exemplification of the principles of hydrostatics and of hygrometry, as its bladder is perhaps among the best substances that can be used for the delicate instruments of the latter science. To the physiologist it has the same importance as the rest of that class of beings, of which every part is endowed with an uncommonly strong principle of vitality, and which have therefore not improperly been called *biota* by Doctor Hill. To a contemplative mind, the wonderful organization of the Physalis must be a new proof that hardly any great effort of human ingenuity, perseverance, courage, and skill, is without a duplicate of more astonishing workmanship, simplicity, and sagacity, in beings coming from the hand of the Author of creation. If navigation is justly deemed the most daring enterprise of man, it may be considered as a remedy against pride to know that there exists a worm, which an all powerful Providence has at once made a navigator and a ship, a hydrostatic and pneumatic engine, a being destitute of mind, and yet one that watches the winds, and rides on the waves.

THE NAUTILUS.

Of all sea snails, that which is most frequently seen swimming upon the surface, is the Nautilus. Its spreading the thin oar, and catching the flying gale, to use the poet's description of it, has chiefly excited human curiosity. These animals, particularly those of the white, light kind, are chiefly found in the Mediterranean; and scarcely any who have sailed on that sea, but must often have seen them. When the sea is calm, they are observed floating on the surface; some spreading their little sail; some rowing with their feet, as if for life and death; and others still, floating upon their mouths, like a ship with the keel upward. If taken while thus employed, and examined, the extraordinary mechanism of their limbs for sailing will appear more manifest. The nautilus is furnished with eight feet, which issue near the mouth, and may as properly be called barbs; these are connected to each other by a thin skin, like that between the toes of a duck, but much thinner and more transparent. Of these eight feet thus connected, six are short, and these are held up as sails to catch the wind in sailing; the two others are longer, and are kept in the water, serving, like paddles, to steer their course by. When the weather is quite calm, and the animal is pursued from below, it is then seen expanding only a part of its sail, and rowing with the rest: whenever it is interrupted, or fears danger from above, it instantly furls the sail, catches in all its oars, turns its shell mouth downward, and instantly sinks to the bottom. Sometimes also it is seen pumping the water from its leaking hulk; and when unfit for sailing, deserts its shell entirely. The forsaken hulk is seen floating along, till it dashes, by a kind of shipwreck, upon the rocks or the shore.

OBITUARY OF LA PLACE.

This celebrated geometrician was, at the period of his death, entering his seventy-ninth year. He was the son of a gardener, and was born at Beaumonten-Auge, near Pont l'Eveque, on the 27th March, 1749.—After having for some time studied mathematics in the military school of that town, he went to Paris, where his talents obtained him some powerful patrons. He succeeded Bezont as inspector of the royal artillery corps, became a member of the Academy of Sciences, and subsequently of the Institute, and of the Board of Longitude. He filled no public situation before the 18th Brumaire, at which period he was nominated Ministre de l'Interieur; but he retained this post only six weeks, being then called to the Senate. In 1814, he was made a member of the Chambre des Pairs. We abstain from any remarks on his political life, for M. Laplace was not a political character, and he would never have fixed public attention, but from his previous renown. We shall, therefore, consider him only as a philosopher, and shall give a brief summary of those labors which have placed him first in the rank of those of whom France has reason to be proud.

In 1796, appeared the Exposition of the Mundane System, a celebrated work, which, even in a literary point of view, is a masterpiece, for its elegant symplicity of style, and for the clearness with which the author has given the most abstruse demonstrations.—Among the number of new and important results which this book contains, we must remark especially the explanation of the courses of Saturn and Jupiter. These two planets, in fact, present so singular an inequality in their motion, that some astronomers have founded upon it an objection to the theory of attraction, while others, in attempting to explain it by that theory, have considered themselves under the necessity of admitting the existence of a celestial body, invisible, yet of vast dimensions, whose influence had the power of causing an irregularity in the motion of the two planets. It is true, that since the epoch of this conjecture, Herschel has discovered the planet which bears his name, but the distance of this body renders it incapable of producing such a perturbation; and it was reserved for M. Laplace to shew, by a more rigorous calculation of the mutual effects of the attraction of Jupiter and Saturn, that the remarkable inequality observable in their movements, far from furnishing an objection to the theory of attraction, presents, on the contrary, a striking confirmation of its truth.

Every body is aware of the precision with which astronomers can now determine the elevation of the tides, for any distant period whatever, and every body is aware, too, that we are indebted to M. Laplace for this admirable acquisition. Newton had demonstrated, it is true, although rather vaguely, that the phenomenon of the tides is the result of the attraction of the moon; but he furnished no means of calculating exactly to what height the tides would rise in every given position of the planets. M. Laplace, by reducing to calculation the influence of the planets on the sea, has rendered the world a service analogous to that of D'Alembert, relative to the calculation of the precession of the equinoxes. In both cases, the question related to a blank left by Newton, which genius alone could supply.

The science of physics is not less indebted than astronomy to M. Laplace; he has, in particular, enriched it with one important truth: we allude to the pains which he has taken to demonstrate, that the particles of bodies affect each other, by means of forces different from those which govern the attraction of large masses,—of forces to which the law of attraction, varying inversely as the squares of the distance, is inapplicable. The human mind has so strong a tendency to generalize ideas—the adoption of a single principle is so favorable to the natural indolence of the mind, that it has ever been the fate of the greatest discoverers to lead to error, by being exaggerated. Thus the followers of Descartes were desirous of explaining every thing by a single principle of action, *impact*. At a later period, Newton demonstrated that, in addition to that unquestionable force, it was impossible not to allow the existence of another, viz. *attraction*, the influence of which acts in the inverse ratio of the square of the distance, and from that period this was the only accepted theory. M. Laplace opened a new way, by demonstrating that there are powers which decrease much more rapidly than attraction, and so much so, as to become insensible at any assignable distance. The most evident of these forces is the molecular attraction; and the true theory of capillary attraction, the credit of which is due entirely to M. Laplace, is an application of his ideas upon this subject.

M. Laplace had the honor, while yet very young, of sharing the labors of Lavoisier.—It is known, for example, that he concurred with the illustrious Cherint in the invention of a calorimeter, the use of which, it is true, is now abandoned, but which, for a long time, offered the only means of attaining the end to which it was destined.

It would be unjust in speaking of the labors of M. Laplace, to say nothing of the calculation of probabilities; for if he may be justly reproached with having endeavored to reduce to his system questions which no calculation can touch, it must not be denied that he arrived at the solution of many problems of great importance.

We shall conclude this notice with hinting at a proposition, made a short time since to the Academie des Sciences, by M. Laplace, and which may be regarded as the expression of his last solicitude for the progress of science. This illustrious old man desired that documents should be prepared for the purpose of supplying posterity with information, the want of which has been so severely felt by the learned of the present day, by determining, as correctly as the actual state of knowledge will allow, the principal elements of the constitution of the terrestrial globe. The academy took this request into consideration, and decided that a preparatory commission should be nominated for that purpose. This commission has not yet been appointed. Would it not be paying a just and appropriate tribute to the memory of Laplace, to hasten the execution of this proposition?—[*Translated from Le Globe.*]

ANCIENT MEXICANS.

Mr. William B. Reed, Secretary to Mr. Sargent, one of our Ministers to the Congress of Tacubaya, has lately sent to Mr. Duponceau, to be presented to the American Philosophical Society, an engraved copy of an ancient painting of the Mexicans, representing the migration of the Astecs to Mexico. That people, it is well known, migrated to the territory of the now Mexican Republic, from the north-western parts of this continent: at least, such is the tradition which for many centuries has been current among them. Cortes, in his correspondence with Ferdinand and Isabella, relates that the Emperor Montezuma informed him of this fact, in the first conversation that he had with him. "We know by our books, (said the emperor,) that I, and all who inhabit this country, are not indigenous, but that we are strangers who have come from a great distance. We also know that the chief who led our ancestors, returned for some time to his former country, and that he came back hither to carry away those who had settled in this land, by whom he had a numerous progeny. They were living in towns which they had built. Our people would not obey their former master, and he returned alone."—See Humboldt, *Vue des Cordillieres*, vol. i, p. 113.

The engraving sent by Mr. Reed to the Philosophical Society is, probably, taken from one of the books alluded to by Montezuma. It is 18 feet 8 inches long, by eighteen inches in breadth, and consists of a succession of pictures, intended together to represent the event above mentioned. It was made a few years ago by an Englishman, named Bullock, but never has been published. It is considered accurate, and by those who are able to form a just estimate, very valuable: the original is in the posession of the Government, and has not yet been deposited in the Museum. It is understood that all the ancient paintings which still remain in the Mexican States are to be collected there; and it has been lately prohibited to export any of them out of the country. Engravings and fac-similes are now all that can be procured. *National Gaz.*

VINEYARDS.

The public, and particularly those who feel an interest in improvements in Agriculture, will no doubt learn with pleasure, that no less than seven Vineyards have been established in these States, from plants furnished by Mr. Parmentier, at the Horticultural Garden, in Brooklyn, Long Island, and that they are all in the most flourishing condition. We are assured of the following facts: these Vineyards are at Middletown, N. J. and not a single plant has failed; those at Yellow Hook, Flatbush, and Flatbush Hill, L. I. are equally successful; the one at Bridgeport, Conn. is very flourishing; and that at Phillipstown, N. Y. promises to flourish very well this season. Several other establishments of the same kind are about to be undertaken, under the superintendence of Mr. P. who warrants his Grape Vines to live, provided his instructions are followed, in case the order contains more than one hundred plants.

There can never be a finer opportunity than the present for forming establishments of the kind, as Mr. P. is willing to select and furnish the species of Vines most congenial to the different soils, positions and exposures. Mr. P. also engages that if there should happen to be any mistakes in the plants, he may receive from France, and they should not prove the same he sells them for, he will furnish those of the proper kind without any additional expense whatever.

All the different vineyards above mentioned, have been established in order to furnish the New York market with table grapes. This new branch of culture promises to be as lucrative to the cultivators, as it will be agreeable to the consumers.

The Autumn is generally preferred in France for planting the roots of the Grape, especially in dry, light or hot soils, which are generally the best. This is the opinion of Mr. P. as well as of Doctor Vandervoer, who has a very flourishing vineyard at Flatbush, to which he made an addition last fall, of 300 grape vines from Mr Parmentier's garden.—*N. Y. Dai. Adv.*

Curious Fact.—It has been justly affirmed by some writers on natural philosophy, that a certain quantity of water, however small, may be rendered capable of exerting a force equal to any assignable one, by increasing the height of the column and diminishing the base on which it presses. Dr. Goldsmith observes, that he had a strong hogshead split in this manner. A small but strong tupe of tin twenty feet high, was inserted in the bunghole of the hogshead. Water was then poured into the tube till the hogshead was filled, and the water had reached within a foot of the top of the tube. By the pressure of this column of water, the hogshead burst with incredible force, and the water was scattered in every direction.

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following articles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First*, *Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in the Octavo form, on good paper and type, and will probably contain upwards of 600 pages.

It will be furnished to Subscribers, neatly bound in boards, at two dollars and twenty-five cents a copy,—and with an engraved head of RAMMOHUN ROY, at two dollars and fifty cents a copy. It will be put to press as soon as a sufficient number of subscribers is obtained to justify the expense.

RECOMMENDATIONS.

The following testimonies, to the value of the writings of this distinguished man, have been received by the publisher, and will show in what estimation they are held by learned theologians of our own country.

CAMBRIDGE, *February* 14, 1827.

DEAR SIR,—The writings of RAMMOHUN ROY seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.

With great respect and regard, yours,
ANDREWS NORTON,
Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton.

HENRY WARE,
Professor of Theology in Harvard University.

BOSTON, *February* 23d, 1827.

DEAR SIR,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of RAMMOHUN ROY'S Appeals. It is indeed a surprising fact, that a complete American edition of this interesting and valuable work should not yet have been given to the public. I hazard nothing, in saying that RAMMOHUN ROY is one of the most remarkable men of this, or any other age. He has done more to affect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. This great man has established a Unitarian press in Calcutta. At his own expense he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth. And with a few of his countrymen, and a small society of European gentlemen, he is giving his time and his wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial cooperation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,
JOSEPH TUCKERMAN.

THIS DAY PUBLISHED,

BY FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New-York, the *North American Review*, No. LVI. *Contents.* Art I. KRUSENTERN'S VOYAGE AND RESEARCHES. 1. Voyage round the World; 2. Vocabularies of the Languages of some of the Tribes of Eastern Asia, and on the Northwest Coast of America—By A. J.Krusenstern; 3 Recueil de Memoires Hydrographiques. II. GREECE AND THE GREEK FRIGATES. 1. Vindication of H. D. Sedgwick; 2. A Narrative of the Material Facts in relation to the Building of the Two Greek Frigates—By Alexander Contostavlos; 3. Report of the Evidence, and Reasons of the Award of the Arbitrators; 4. Exposition of the Conduct of the two Houses in New-York respecting the Greek Frigates. By William Bayard; 5. Refutation of the Reasons assigned by the Arbitrators—By H. D Sedgwick; 6. An Examination of the Controversy between the Greek Deputies and two Mercantile Houses in New-York—By John Duer and Robert Sedgwick. III. BALTIMORE AND OHIO RAILROAD. Proceedings of sundry Citizens of Baltimore respecting the most efficient Means of Improving the Intercourse between that City and the Western States. IV. MILTON'S ENGLISH PROSE WORKS. A selection from the English Prose Works of John Milton. V. INSURRECTION OF PAEZ IN COLOMBIA. 1. Manifesto que el Poder Ejecutivo de Colombia presenta a la Republica. 2. Documento Curioso sobre los Acontecimientos de Venezuela. 3. Respuesta del Jeneral Paez a la Carta Confidencial, que le dirigio el Vicepresidente de la Republica. 4. Ejecucion del Decreto del Poder Ejecutivo. VI. M'CULLOCK'S POLITICAL ECONOMY. The Principles of Political Economy, with a Sketch of the Rise and Progress of the Science. VII. SPOLIATIONS OF THE FRENCH PRIOR TO 1800. 1. Message of the President of the United States. 2. A Sketch of the Claims of sundry American Citizens. 3. Report of a Select Committee of Congress. VIII. AMERICA. America; or a General Survey of the Political Situation of the several Powers of the Western Continent, with Conjectures on their Future Prospects. By a Citizen of the United States. IX. NOVEL WRITING. 1. Almack's, a Novel. 2. Vivian Grey. Part I. and Part II. X. MORTON'S NEW ENGLAND'S MEMORIAL. New England's Memorial, by Nathaniel Morton. Fifth Edition, with large Additions in Marginal Notes, and an Appendix, by John Davis. XI. CRITICAL NOTICES. 1. Gadsden's Address to the Florida Institute. 2. Dwight's Oration on the American Revolution. 3. Tillinghast's Discourse on Domestic Industry. 4. Common Schools in New York. 5. Jackson's New Method of Teaching Languages. 6. exhibition of Pictures at the Boston Athenæum. 7. Memoirs on Adams and Jefferson. QUARTERLY LIST OF NEW PUBLICATIONS. July 7.

JUST PUBLISHED

BY BOWLES & DEARBORN, 72 Washington Street, the CHRISTIAN EXAMINER and THEOLOGICAL REVIEW, for May and June.

CONTENTS.

Miscellany. On Slavery in the United States.

Poetry. The Resolution of Ruth, The Everlasting Friend.

Review. Art. VII.—Discourses on various subjects and occasions, by Robert South, D. D. Selected from the complete English edition. With a Sketch of his Life and Character. Art. VIII. Pamphlets relating to the Oneida and Troy Revivals.

Notices of Recent Publications. The Christian Guide; the History of Dedham; Lamson's Ordination Sermon; Hymns for Children; Abbot's Convention Sermon; the Young Child's Prayer Book.

Intelligence. American Unitarian Association, Evangelical Missionary Society; Berry Street Conference; Massachusetts Convention of Ministers; the Massachusetts Society for the suppression of Intemperance; Boston Sunday School Society; the Liberal Preacher; Obituary; Dedications and Ordinations; To readers and correspondents. July 7.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS—NEW EDITION.

JUST published, and for sale by THOMAS WELLS, No. [illegible] Hanover-street, a selection of HYMNS and PSALMS, for Social and Private Worship—sixth edition.

This is a good edition, of handsome 18mo. size, on a fair Small Pica type, and good paper, from the University Press in Cambridge. It agrees in its arrangement with the last stereotype edition,—with so slight variations as to permit of the promiscuous use of both, except in the choir, where strict uniformity is essential. July 7.

JUST PUBLISHED

BY BOWLES & DEARBORN, 72 Washington Street, Boston, and G. & C. Carvill, New York, *The United States Review and Literary Gazette.* CONTENTS.

Review. The Exhibition of the National Academy of Design; Mercer's Discourse on Popular Education; Plans for the Instruction of Boys in large numbers; the Works of Hannah More; Clay's Speeches; Rome in the Nineteenth Century.

Miscellany. The Duke of Alva's Breakfast.

Original Poetry. The Butterfly; the Poor Scholar; to the Mississippi; Changes.

Critical Notices. The Prairie; Morse's Discourse before the National Academy of Design; My Grandfather's Four Frenchmen; Boston Athenæum Exhibition of Pictures.

Intelligence. Bogs in Egypt; Revolutions of a Comet; Transparency of the Ocean; On the Powerful Effect of Burning-Glasses at great Heights; Arabic Periodical Publication; Sir Hudson Lowe's Memoir. List of New Publications. *Literary Advertiser.*

July 2.

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumes complete, may be had at 166 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, which will be furnished to the subscribers to Mrs. Barbauld's Works at 12 1-2 cents. March 17.

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